THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory*" (D. & C. 76: 5, 6).

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APPARENT SCRIPTURAL CONTRADICTIONS.

R. M. B. T.

READERS of Holy Scripture may have from time to time come upon certain statements as to the moral nature of the Almighty which appeared to them to be altogether self-contradictory, and it is quite possible that these seemingly discrepant delineations of his character may sometimes have had the tendency of disheartening if not staggering the earnest seeker after truth, while at the same time they have, of course, always afforded a ready handle to the infidel in support of his attacks upon religion.

In considering these apparent contradictions let us not lose sight of the great fact of God's immutability. I quote from the third lecture on faith in the book of Doctrine and Covenants in respect to the Divine character—"that he changes not, neither is there variableness in him: but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever: and that his course is one eternal round without variation." In the third chapter and sixth verse of Malachi we read: "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." We also learn from the Apostle James that with God there is no variableness neither shadow of turning. Immutability is, therefore, one of the great attributes of Deity. I quote once again from the third lecture on faith where, after describing God as being gracious and long-suffering, it is added: "But it is equally necessary that men should have the idea that he is a God who changes not in order to have faith in him, as it is to have the idea that he is gracious and long-

suffering: for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith."

How then, we may ask ourselves, does it happen that in certain passages in the Bible we find this great, immutable Being depicted as seemingly capricious and changeable? A few of the Scriptural statements referred to, together with their apparent contradictions, are given below.

"God is not a man that he should lie: neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good" (Malachi 23: 19)? And again: "The Strength of Israel will not lie nor repent: for he is not a man that he should repent" (I. Sam. 15: 29). The seeming contradictions to the above-quoted assertions are as follows: (1) "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6: 6). (2) "And the Lord repented of the evil which he thought to do unto His people" (Ex. 32: 14). (3) "It repenteth me that I have set up Saul to be king" (I. Sam. 15: 2). (4) "And when the angel stretched forth his hand upon Jerusalem to destroy it, the Lord repented of the evil" (II. Sam. 24: 16).

Then again we have the Apostle John's statement that God is love. (I. John 4: 8, 16), and we seem to have a somewhat similar teaching in Jeremiah, chapter 31 verse 3. Hatred, which is the very antithesis of love, is forbidden in Leviticus 19: 17 and elsewhere in the Scriptures, and it was condemned by our Lord himself, withstanding the doctrine held by the Jews as to loving those only who loved them and hating their enemies (Matt. 5: 43, 44). Yet in the face of this we find the following statements in the Bible: "Your new moons and appointed feasts my soul hateth" (Is. 1: 14). "For all these are the things that I hate" (Zech. 8: 17). "The wicked and him that loveth violence his soul hateth" (Ps. 11: 5).

It must be quite evident that these two classes of assertions cannot both be true in the same measure, and, inasmuch as God is perfect in all his ways, the real truth must lie in the first of them and not in their apparent contradictions.

It is an undoubted fact that man is always prone to picture to himself a God more or less after his own likeness, ascribing to his deity only such lofty standards of excellence as he himself may be capable of realizing; and it follows therefrom that the lower such standards fall, the more debase must be the moral view that he possesses of the God that he worships. This fact may be evidenced in the various religions observances, the idolatry, the propitiary sacrifices (human or otherwise), and the often cruel or obscene practices of the various demoralized races of man upon the face of the earth from the dawn of creation until the present time.

We read that it was out of the midst of all such paganism and

superstition that the Almighty called that upright and conscientious man Abraham, and revealed himself to him as the only true and mighty ruler of both heaven and earth. Thenceforth from time to time, as he deemed most fit, he made further revelations of himself through his inspired prophets and servants to Abraham's descendants, the Israelites, and gave them such laws and commandments as would eventually prepare them for a more perfect and complete knowledge of the perfections of the Divine character and attributes.

Notwithstanding these advantages, however, the Israelites, we find, lapsed from time to time into conditions of heathen degradation, even to the making to themselves of gods of wood and stone, of brass and clay, as debased in moral character as they themselves had become. These are the gods they made in their own similitude, ascribing to them merely such standards of excellence as they themselves in their then degraded moral state were capable of appreciating. So long as these Israelites had chosen to live up to the light that they had received as God's elect people, their intuition and conception of the Divine Being had been exalted high above the standards of the heathen nations by which they were surrounded, but just in proportion to their fall from that light, their consciences became more and more blunted and their perceptions of all right and truth more and more obscured, until the Almighty appeared to be not what he really is, but only what they supposed him to be.

It has been asserted that the Almighty accommodates the perception of himself to men in proportion to their state and intelligence, consequently, as men grow more and more advanced in obedience, integrity, and holiness, the clearer, the more correct, and the more exalted must become their insight into, and knowledge of the Divine character. To the good and to the wicked, to the just and to the unjust, the Almighty can never, it would seem, appear to be exactly the same. To the one he seems to be what he really is, unchangeable, holy, pure, just, loving, and full of mercy; but to the other that which he is not, harsh, full of anger, uncertain, and even unjust; and it is in proportion to the upward progress that men make that their perceptions of the Divine nature and character become more and more exalted, and their knowledge thereof more and more correct. And thus it is that the Lord rewards men according to their faithfulness as has been testified to by the Patriarch David, who wrote: "Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful: with an upright man thou wilt show thyself upright: with the pure thou wilt show thyself pure: and with the froward thou wilt show thyself froward" (Ps. 18: 24-26).

There is apparently no other way in which men may think of God.

The lower the spiritual condition, the less easy does it become to discern the true divine characteristics, but to every condition or conception of men, God may be said to adjust himself, or in the words of a writer: "By accommodating the verbal revelation of himself to the states and capacities of men, God has provided a means by which all may be reached, and by which all may be enabled to believe." It was the pure in heart who, according to the Saviour's comments in his sermon on the mount, should see God; and at the same time he also pronounced certain other blessings upon the meek, the merciful, the peace makers, and upon all who should hunger after righteousness and thirst after truth.

Those biblical statements therefore which seem to contradict the true descriptions of the divine character do not in reality do so, otherwise the Almighty would apparently be a self-contradictory Being, and as such, doubt instead of faith in him would of necessity be the result, as already quoted from the third lecture on faith. They represent merely the aspect in which the Almighty appears to men when viewed through the dim haze of error and wrong-doing. He is variously seen by his creatures according as they may be in harmony with his laws and wishes, or else estranged from and inimical towards him through backsliding and retrogression. He is seen by the one as the undeviating God of love, mercy, justice, and truth, the same yesterday, to-day, and for ever; while to those less advanced in grace, and so receptive of only a lower view of the divine nature, he appears to undergo certain changes under certain conditions, sometimes loving and tender, and at other times frowning and even fiercely angry, sometimes threatening, and at others relenting, and even regretting that which he had done, or that which he was about to do.

There is thus a vast difference in the perceptivity and recognition by men of the true character and nature of God, depending entirely upon their spiritual standing. Besides the highest and lowest views that men entertain upon this subject, there exist intermediate and progressive ones also, and the lower will give place to the higher as advance is made in the direction of obedience to the divine laws and acceptance of divine truths. May it then not be that those in a low moral and intellectual condition can best be brought to realize something of the tender love and mercy of the Almighty by such expressions as: "The Lord repenteth himself of the evil that he thought to do unto his people," and to comprehend something of his perfect purity and love of all righteousness by ascribing to him a sense of hatred towards everything that savours of falsity and evil? It may be that only thus can certain men be reached and brought to realize in some degree the right and wrong of good and evil respectively, and so be enabled to advance in spiritual growth and in the attainment of a nearer approach to the divine image, thus

obtaining a clearer and truer perception of the Lord as he really is, perfect and unchangeable in all his ways.

It may then be assumed that these seemingly antagonistic delineations of the divine character in Scripture are no real contradictions of heavenly truths, but rather accommodations of language suitable to the perceptions and intelligence of men under certain spiritual conditions, whereby they are assisted in their progress in spiritual growth, and in the attainment of a clearer view of the perfect nature and character of their Heavenly Father. Eternal happiness depends upon a correct knowledge of the divine nature, for our Lord asserted that eternal life was the result of a knowledge of the only true God and Jesus Christ whom He had sent (John 17 : 3).

According to chapter 6 verse 5 of the book of Deuteronomy, all God's earthly children are commanded to love him with their heart, soul, and might, and this important divine injunction was quoted by our Saviour to the Pharisaical lawyer who had made an unsuccessful effort to tempt him. The question arises as to how this lesson of love is to be learned without any previous knowledge of the divine nature and attributes. Is this knowledge and love that is demanded of us beyond our poor human powers? How can our feeble, finite minds learn to know anything of the infinite God who dwells in the light to which no man can approach? It is certainly no easy matter to love one we have never seen, and who must consequently be a stranger to us. It is not so difficult however to be conscious of a feeling of admiration, or even one akin to love, for such a person when we have heard or learned something of the attractive beauties of his or her character as the case may be. Bishop Waltham How refers in one of his writings to the effect that sometimes we get to love and admire some charming character described in a book, although we may know that the tale is all invented. This is doubtless the experience of all book lovers, and it may be added that the more they read and learn of such an individual, the stronger grows their admiration and love for so attractive a personality. Well, we have the history of one who lived in the flesh, clothed in human form as ourselves, and whose life was one of perfect pureness, gentleness, unselfishness, and the highest nobility. He was, we are told, in the exact image and likeness of his Father in heaven, with all the divine graces complete in him, for in him dwelt all the fullness of the Godhead bodily.

Notwithstanding that previous to our Lord's advent, the Divine Father had revealed himself to his human family through chosen, inspired servants, so that his children might not be altogether in ignorance of his loving mercy and goodness towards them, yet it is in the person of his only begotten Son on earth that we can fully learn to appreciate the glories of God's nature and attributes. The life of our Lord on earth was one of peculiar

attraction in every respect, and in him were always reflected the perfections of the Divine character. Who on earth has ever been so loveable as he? If then we would learn to know and love Almighty God, it must be by learning to know and love his Son who once told his disciples that he that had seen him had seen the Father also.

I quote in this connection some words of Bishop How: "Above all, can any one soul among us look upon Calvary, and yet not love? I think that those who do not love do not look, else they must love. Yes, there at the cross of Jesus we would kindle the flame of love in our cold unloving hearts, and pray that it may grow and brighten."

My God, how wonderful Thou art,
Thy majesty how bright,
How beautiful Thy mercy seat
In depths of burning light.

Yet I may love Thee too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me,
The love of my poor heart.

F. W. Faber.

ON "GETTING EVEN."

W. A. M.

A short time ago Miss Maud May Hallam, one of America's leading psychologists, delivered a series of lectures in Picton Hall, Liverpool. In one of her splendid talks the able lecturer strongly advised her audience against trying to "get even" with those who might in any way injure them. She told a story about two men who were in the same business. One of them made up his mind that he would put the other out, "plow him under," as it were. And he did.

Then the other swore in his wrath that he would "get even." He labored day and night for years, planning, scheming, working in order to get into a position where he could accomplish his purpose. And at last he succeeded. He drove to the wall the man who years before had ruined him. And then, while gloating over his success, something terrible happened. One morning he was suddenly seized with an attack of epilepsy and died in a few minutes. He "got even" just in time to die.

"Revenge may be sweet," says a writer, "but it is unsatisfactory in the long run. There is no profit in spite. Spend all your life trying to 'get even' and you will always be behind. Better forget injuries done you than fill your heart with bitterness trying to avenge them. There are men who go about the world to square accounts with people who have wronged them,

but you never read their names among those of people who have achieved any notable things. There will always be injustice and unfairness in the world. A time is sure to come when you will be actually mistreated, perhaps abused. In your breast will rise a thirst for revenge that is natural. And you will vow to accomplish that revenge if it takes you till the end of your days. But you will find it expensive to keep a vow. The pursuit of revenge is long and tedious and troublesome, and cuts into the few years that are given you to do something for the world and yourself. And the revenge once accomplished is even more valueless than most of the things that we wrongly fancy we want. Spite is the worst of all motives for human actions. It is always perfectly obvious to your friends and neighbors, and instantly destroys all sympathy. We approve and applaud the man who is trying to win a home for his family, or build a name for himself, or to do something for the world. But the instant we think that spite is any factor in his efforts we cease to respect him, and if he fails in his purpose, as he usually does, we give him only derision. Men have, it is true, accomplished things for spite that they might not have accomplished through higher motives. But they are not pleasant men and the world would be just as well without them. There is nothing fine about the character of Monte Cristo, although the story of his revenge makes interesting reading. There is nothing fine about any man who slinks about seeking revenge. He is usually a sullen, evil-minded, intensely unhappy creature, who through his desire to punish someone who has done him wrong, shuts himself out of all the happiness and sunshine that he might find in the world about him, if he took the trouble to look for it."

SUBSTITUTION.

If you cannot do what you'd like to do
Try to like to do as you can;
And you soon will see
How contented you'll be
By following this plan.
If you cannot be where you'd like to be
Try to like to be where you are;
And you'll soon find
The state of your mind
Is happier by far.
To be what and where we would like to be
Is not always within our reach,
But do your best
And trust for the rest
Is the lesson life must teach.

MRS. EARL CHAPIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, DECEMBER 14, 1922.

EDITORIAL:

WHAT MY FAITH MEANS TO ME.

MAN'S span of life may be comprehended by three terms: that which was, that which is, and that which will be. "Mormonism" means to me the true philosophy of these three subjects of being. It explains the past; it is a safe guide for the present; it unveils the future.

It gives to me an assurance that God is truly my Father, and that therefore I must have inherited his immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's ante-mortal state is concerned, I rejoice in the fact that he "was in the beginning with the Father."

My faith means an unfailing guide through the present existence, a final solution of life's problems. It teaches me that only through individual effort may true success and happiness be obtained. Only through cleanliness and purity of thought, of word and of action may we enjoy to perfection the inspiration of the Lord. There is no aristocracy of birth in the Kingdom of God, no truly eternal reward to an individual through the excellency of another's character. Everyone must work out his own salvation. This life is truly a garden in which every person gathers fruit from the seed he plants. If he plant weeds, weeds he will harvest. If he plant flowers and useful grains, beautiful flowers and rich harvest will reward him. But an abundant harvest is the result only of painstaking, intelligent cultivation.

Though I've had but glimpses of the comprehensiveness of the Gospel, yet it includes for me all the conditions necessary for the physical, the intellectual, the moral and the spiritual development of the human life. Obedience to it means obedience to the laws of health and happiness. It means the keeping of the body pure and undefiled and the spirit attuned with the Infinite.

My faith is a constant inspiration to search always for truth; to seek ever for what is "virtuous, lovely, or of good report or praiseworthy."

My faith as well as my heart assures me that the dearest possession a man has is his family. In the Gospel we have the divine

assurance that the ties of kindred will transcend the boundaries of death and continue throughout the endless ages of eternity. Thus my faith means more to me than all else in the world; for it gives me the assurance that when the marriage vow bears the seal of the Holy Priesthood it is as eternal as love, as everlasting as spirit.

The Church of Jesus Christ of Latter-day Saints was established by the authority and through the personal administration of the Saviour, who revealed again to the Prophet Joseph the true relationship of man to his Maker. Man is in spirit literally the offspring of Deity, and as such, through obedience to the laws of life, he may become in all essential characteristics and power like unto the Father.

The Gospel, therefore, is to me the true philosophy of life. It comprehends our birth, which is but a "sleep and a forgetting"; our present existence, which is a school in which we learn by experience the great lessons of life; our future, which, if we graduate with honor, is an everlasting existence where, as progressive, personal beings we may live in God's eternal realm forever. "The stars may fade away, the sun himself grow dim with age, and nature sink in years; but man shall flourish in immortal youth, unhurt amidst the war of elements, the wreck of matter and the crash of worlds."

D. O. M.

SOME EFFECTS OF PROHIBITION IN THE UNITED STATES.

THERE are many people in this country who, because of misrepresentations, have been led to believe that prohibition in the United States is a failure. Nothing could be farther from the truth. Prohibition in the United States has come to stay. The people of that great nation have put their hand to the plow and they are not going to turn back. They have legislated the saloon out of existence—and that for all time. Those opposed to prohibition realize this. They say they do not want the saloon back; all they ask is that Congress amend the prohibiton law so as to admit of the manufacture and sale of wine and beer.

Some time ago the Association Opposed to Prohibition addressed three petitions to Judge William Gemmill, for the last sixteen years on the bench of the Municipal Court of Chicago, asking him to co-operate with them in their efforts to get wine and beer legalized. They found out later that Judge Gemmill was not the man they had taken him to be. In answer to the last appeal of the liquorites he sent them a letter of which the following is an extract:

"Through the mail this morning I received for the third time a letter written by your organization soliciting pledges to be

nsed by you in an effort to bring abont a modification of existing prohibition laws so that beer and light wine may be sold, etc. I note the list of names printed on the back of your pledges, and am very much amazed that so many reputable men in this community should be induced to lend their support to the printed statement, 'The Deadly Parallel,' which you enclose in your letter. It seems to me that it is the duty of someone to challenge your statements, for they are false in almost every particular, and where they are not false they are deliberately misleading.

"I desire to call your attention to just a few of the false and misleading statements. In the first place, you say: 'It was promised that prohibition would save the boys and girls from intemperance, but juvenile delinquency is reported to have increased thirty-two per cent during the last year. The bootlegger's bottle is leaving an inevitable and indelible impression on the child mind,' etc. Juvenile delinquency has not increased thirty-two per cent during the last year, but in Chicago, as well as in many other cities covered by my investigation, I find that juvenile delinquency has very greatly decreased during the last year—and since the enactment of the prohibition law. If you want to know the facts concerning juvenile delinquency, consult the man who is familiar with them, Judge Victor Arnold, for many years the presiding judge of our juvenile court. . . .

"You say prohibition promised from sixty to eighty per cent reduction in taxes, but that taxes have increased from one hundred to three hundred per cent. Again you seek to deliberately mislead the public, for you know that the increase in the taxes has been due to the war and the consequent increase in the cost of living; that prohibition has nothing to do with it. You say it was promised 'prohibition would reduce the population of the jails, poorhouses and insane asylums, but that after two years of prohibition the jails, poorhouses and insane asylums are filled to overflowing.' This, too, is a complete perversion of the facts. Twenty-two per cent of the jails of the United States have been without prisoners since prohibition went into effect; and in eighty per cent of them the percentage of the number of prisoners has been reduced anywhere from fifteen to eighteen per cent. I have collected the prison statistics for the last seven years in several of the leading States, and everywhere the number of prisoners has been decreased since prohibition. . . .

"From the last year before the prohibitory act went into effect to the first year following its enactment, the population of the Chicago Bridewell decreased over fifty per cent. During the year previous to the enactment of the prohibitory law, one hundred and sixty-nine persons died in the hospital at the Bridewell from alcoholism. Last year one person died in the same hospital of the same cause. The records of our insane asylums in Illinois, as well as elsewhere, show a marked decrease in the

number of inmates during the last three years. The greatest cause of insanity was the use of alcoholic liquor.

"You say prohibition promised a reduction in the cases in our criminal courts, but that since the act went into effect there has been an alarming increase in the major offenses—largely inspired by growing disrespect and disregard for the law, etc. Here, again, your statement is utterly false. In every large city of the United States there has been a decrease in crime since prohibition went into effect. In some cities it has amounted to sixty per cent. I have before me the records of all the larger cities of the United States obtained since the first of January, 1922.

"In 1919, the last year before prohibition went into effect, 94,000 persons were arrested in Philadelphia for crimes. In 1920, the first whole year after its enactment, 73,015 persons were arrested for crimes. In speaking of crimes, I mean the major crimes, murder, robbery, burglary, as well as the lesser crimes. The reduction was as marked in the major crimes as in the less serious. If you want the figures, I shall be glad to furnish them to you, covering at least twenty-five of the leading cities of America. Here are a few of them. I can furnish you the number of arrests for murder, robbery, burglary and manslaughter; also total arrests in each of these cities.

"In 1917 in Chicago there were 129,270 arrests for crime. In 1920 there were 87,197. In 1918 in Cincinnati there were 22,883 arrests for crime. In 1920 there were 15,944. In 1918 in Buffalo there were 35,902 arrests for crime. In 1920 there were 24,436. In 1918 in Baltimore there were 62,076 arrests for crime. In 1920 there were 41,998. In 1918 in New Orleans there were 23,239 arrests for crime. In 1920 there 15,079. This is a record of but few of the many cities from which I have collected the figures.

"Far more significant have been the arrests for drunkenness. You have deliberately tried to make it appear that there is more drunkenness in America to-day than there was before the enactment of the prohibition law. You must know that such is not the fact. From all the cities covered by my investigation I find that, from the last year prior to the enactment of the prohibition law to the first whole year following its enactment, there was a vast reduction of arrests for drunkenness. The showing made by the larger cities is more than equalled by the smaller cities throughout the country. I have also collected the data from many of these. It is fair to say that the reduction in the total number of arrests for intoxication in the United States since the enactment of the prohibitory law runs over 700,000 persons annually.

"You say that prohibition promised a more general regard for the law, but that never before has the law been so cheaply held among all people as now. There is no truth in this statement. Never before were our American citizens as clean and law-abiding

as they are to-day. We have much crime in America, but four-fifths of it emanates directly from the saloons that are still running in violation of the law and from the illicit sale of liquor. If your people would put forth as much effort trying to uphold the law as you do in trying to destroy it, we would have less crime.

"I notice that printed on your pledge you say: 'Beer, light wines, no saloons.' At least prohibition has had some effect upon your committee, who now desire to go upon record as being opposed to the saloons. I have no recollection of ever hearing of any of your committee taking that position before. At least you are following in some degree the enlightened sentiment of the world.

"Yours very truly,
WILLIAM N. GEMMILL."

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held in the Co-operative Rooms, Burnley, Sunday, the 3rd inst. There were in attendance: President and Sister David O. McKay, Elder David W. Goddard, of the Liverpool Office; Elder David L. McKay, of the Swiss and German mission; Elder Llewelyn McKay, who has been appointed to labor in the same mission; President George Osmond Hyde, of the Hull conference; Elder William Blackburn, of the Sheffield conference; President Harold H. Bennett and all the traveling elders of the Liverpool conference. There was also a large gathering of saints and investigators. The meetings were conducted by President Bennett.

The morning session commenced at 10:30 by the congregation singing "Hail to the brightness of Zion's glad morning." President Walter Thompson, of the Blackburn branch, offered the invocation. After singing "How great the wisdom and the love," the Sacrament was administered by Priests Tom Mozley and Joseph Falconer.

President Bennett welcomed the saints and visitors. Told of the restoration of the Gospel to Joseph Smith and of the way in which it has been disseminated among the nations. The Gospel creates in the hearts of those who receive it a desire to carry the glad tidings to others. He hoped that the saints would go from the conference imbued, stronger than ever, with such a desire.

Elder Ralph A. Bailey told of the spiritual darkness that had covered the earth, as foretold by the prophets. The true knowledge of God, of his character and attributes, had been lost to the world for centuries, but had been restored by the glorious appearing of the Father and the Son to the boy Joseph Smith. Showed that the teachings of the Latter-day Saints are in per-

fect harmony with the doctrine taught by Christ and the apostles.

The hymn "O, my Father" was sung by the congregation, after which Elder Karl Weiler delivered a short address, in which he showed the necessity for present day revelation. A quartette, composed of Sisters Norah Thompson, Dorothy and Annie Blackburn, and Maude Hayhurst, sang a selection from "The Vision," composed by Professor Evan Stephens. Elder Clayton B. Turner spoke on the universality of the Gospel, showing that it is preached not only to the living but to the dead also, so that all may have the opportunity of receiving it. Short addresses were delivered by Elders David W. Goddard and David L. McKay. The former spoke on "The Message of the Latter-day Saints to the World" and the latter on "Faith and Works Necessary for Salvation." The service concluded by the congregation singing "The Spirit of God like a fire is burning." Benediction by President Richard Tinsley, of the Wigan branch.

The afternoon session commenced at 2:15. Singing, "Come, listen to a Prophet's voice." After the invocation, by President John E. Owens, of Burnley branch, the congregation sang "How firm a foundation."

Elder William Blackburn was the first speaker. He related some of his experience as a member of the Burnley branch prior to his emigrating to Zion, thirty-nine years ago. He bore a strong testimony and exhorted the saints to be true to the covenants they had made with the Lord their God. "Unanswered yet" was sweetly sung by Sister Laura Owens. Elder Llewelyn McKay spoke interestingly on "Mormonism, a Practical Religion." He dwelt briefly on some of the high ideals held by the Church, among them honesty, chastity and benevolence. Elder Goddard sang the solo "My faith in thee," after which President Hyde delivered a short, instructive address on "Faith, a Principle of Power." A strong, convincing testimony to the truth of "Mormonism" was borne by Elder Leonard D. Jenson.

President David O. McKay then addressed the conference. He read the prayer which the Saviour offered in behalf of his disciples, as recorded in the seventeenth chapter of John's Gospel, showing how desirous the Lord was that his followers live in love and unity. The speaker reminded the saints of the covenant they had made with the Lord at the morning session, when they partook of the Sacrament, namely, that they were willing to keep his commandments. One of these commandments, they should remember, is "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again." The observance of this commandment would help greatly to bring about the oneness of which the Saviour spoke. President McKay counseled the saints not to encourage the spirit of fault-finding, but to seek for the

good, the true and the beautiful. Exhorted them to be charitably disposed toward all men, even toward their enemies.

The general mission and conference authorities were presented by President Bennett and were sustained by unanimous vote. After singing "School thy feelings," the benediction was pronounced by Elder Q. David Hanson.

The evening session commenced at 6 o'clock, the congregation singing "The happy day has rolled on." After the invocation, by Elder George T. Patrick, and the singing of the hymn "An angel from on high," President Bennett delivered a short address, in which he showed that the Lord does not require anything at our hands that it would be impossible for us to do. He urged the saints to assist the elders in carrying the Gospel to the people.

The rest of the time was occupied by President McKay, who commenced his address by quoting the saying of Benjamin Franklin: "The longer I live the more convincing proof I see that God governs in the affairs of men." The speaker told of important events that have taken place in recent years, all of them in fulfillment of prophecies made by ancient prophets. He gave an interesting account of his visit to Palestine, and showed how the Jews are being gathered according to the promises made by the Lord. Quoted from Jewish authors showing that the hearts of the Jews are being turned to the Saviour; that while they do not regard him as the promised Messiah, they acknowledge him as one of their prophets. These things, he declared, are in fulfillment of Book of Mormon prophecies.

The conference was brought to a close by the congregation singing "Come O thou King of kings." President Bennett pronounced the benediction.

Between the afternoon and evening sessions a meeting of officers and teachers of the auxiliary associations was held, at which it was resolved that each member of the Church in the Liverpool conference put forth his best efforts to bring at least one more individual into the Church during the coming year. A meeting of the traveling elders and the local Priesthood was held Saturday evening. After reports by the missionaries and the presidents of the respective branches, the meeting was addressed by Presidents McKay and Bennett, also by Elder Goddard. Much good counsel and encouragement was given.

GEORGE T. PATRICK, Clerk.

FROM THE MISSION FIELD.

A Highly Commendable Work.—On Saturday, the 26th ult., the Dotts and Dashes Concert Company, composed of members of the Oldham branch, Manchester conference, entertained the inmates of the Strynsdale Infirmary with a high-class concert, which was greatly appreciated by all present. The following Wednesday the

company gave an entertainment at Boundry Park Workhouse, which greatly delighted the large audience. Requests for similar entertainments have been received by the company from hospitals and other institutions in and around Manchester.

Relief Society Bazaar.—The Relief Society of the Hull branch, Hull conference, conducted a successful bazaar on Monday, October 30th last. President George Osmond Hyde, all the traveling elders of the Hull conference, and about two hundred saints and friends were in attendance, also Elder William Naylor and Sister Florence Naylor, of the Leeds conference. The bazaar, which was opened by President Hyde, was under the direction of Sister Isabella Widdowson, president of the society. Refreshments were served in the afternoon, and in the evening a splendid program of songs, readings and recitations was rendered, followed by a series of games and contests. The sum of eleven pounds was realized from the sale of work.

Farewell Testimonial.—Monday evening, the 20th ult., the Norwich branch of the Norwich conference gave a farewell social in honor of Elder C. Douglas Barnes, who, after laboring two years in the mission field, was honorably released to return home. Refreshments were served by the Mutual Improvement Association and a very enjoyable time was spent. The branch presented Elder Barnes with a set of silverware. The following Wednesday evening the Lowestoft branch also gave a social in honor of Elder Barnes. One of the items on the program was a sketch, presented by Elders Dent and Schofield, Sisters Violet Coleby, Sabina Copling and Lily Walker. The returning missionary was presented with a cut-glass rose bowl, a gift from the saints and friends of the branch.

Meetings of Traveling Elders.—A meeting of the traveling elders of the Sheffield conference was held Wednesday, the 22nd ult. President J. W. Ernest Tomlinson presided. The reports of the missionaries showed that much progress is being made in that part of the country. New fields of labor have been opened and many people are investigating the doctrines of the Church. President Tomlinson spoke in praise of the work done by Elder Leigh W. Clark, formerly clerk of the conference, who had been honorably released to return home. He also spoke encouragingly to the missionaries and gave them helpful suggestions.

On Monday morning, the 27th ult., a special meeting of the traveling elders of the Sheffield conference was held in the Latter-day Saints' chapel at Sheffield, President J. W. Ernest Tomlinson in charge. Elder William A. Morton, of the Liverpool office, was in attendance. The meeting took the form of a round-table conference, at which many things pertaining to missionary work were discussed. A very profitable time was spent.

The monthly meeting of the traveling elders of the Norwich conference was held Saturday, the 25th ult. Gratifying reports were given by all the missionaries, after which President Russell Henry Blood addressed them. Elder C. Douglas Barnes was present and gave an interesting account of his visit to the continental missions.

Branch Conferences.—The Shildon and Darlington branches of the Newcastle conference held a conference at Shildon, on the 12th ult. There were present: President James T. Palmer. Elders Russell B. Hodgson, Rodney D. Price and a goodly number of saints and investigators from both branches. Meetings were held at 2:30 and 6 p.m. At the first session the combined Sunday-schools rendered an interesting and instructive program. In the evening a large congregation listened with interest to impressive Gospel discourses delivered by the elders.

The Coventry branch of the Birmingham conference held a successful conference Sunday, the 26th ult. At the Sunday-school session, which was presided over by Superintendent George E. Hunter, a well-prepared program was rendered and was highly commented on by Elder Francis R. Kirkham. Those taking part were: Miss Muriel Hunter, Master Harold and Sister Ada Hunter, Superintendent George Hunter, Elder William C. Thornley, and President Edgar W. Jeffery, the latter giving a short, impressive talk on the Scripture, "Whatsoever a man soweth that shall he also reap." At the evening meeting the hall was filled to its capacity. After the opening exercises and the sustaining of the authorities, Elder J. Elden Brown gave an instructive address on "The Power of Prayer." He was followed by Elder Francis R. Kirkham, who spoke on "The First Great Commandment." After a solo by Miss Muriel Hunter, President Jeffery addressed the congregation. He spoke of the Gospel of Christ, framed in the heavens before the foundations of the earth were laid, and revealed for man's salvation and exaltation. He told of sacrifices which men had made in order to gain this glorious reward, and exhorted the saints to never lose sight of the prize for which they had set out—an eternal inheritance in the celestial kingdom of God.

CONTENTS:

Apparent Scriptural Contradictions 785
On "Getting Even" 790
Poetry: Substitution 791
Editorial; What My Faith Means to Me 702
Some Effects of Prohibition in the United States 793
Minutes of Liverpool Conference 796
From the Mission Field 798

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